G. 1708. 2.
1094

MANS INBRED MALADY,

OR

he Doctrine of Original Sin maintained,

also the necessity of Infants Baptism.

GEORGE BURCHES *B. D. late ector of Wood-Church in* Cheshire.

Eph. 4. 14

ceforth be no more Children tossed to and fro, and carried about with every wind of Doctrine, by the sleight of men, and cunning craftinesse whereby they lie in wait to deceive.

Arausian Concil. 2. c. 2.

quis soli Adæ prævaricationem suam non & ns propagini asserit nocuisse &c. anathema.

ndon, Printed by *W. Wilson*, and re to be sold by *Thomas Johnson* at the Golden Key in Saint *Paul's Church-yard.* 1655. Jan. 22

BRITISH MUSEUM

TO HIS

IGHNES;

LIVER

ord Protector of

land, Scotland, and

land. C. B. wisheth

Eternall Honor and

Happinesse.

r LORD,

T is observable in

the Catalogue of

antient worthies

that such were

accounted most

ent that arriving at the

higheſt pitch of Honor, d
prove moſt humble. Hen
that famous Emperor *Theod*
us eſteemed it a greater H
nor to be called *membrum E*
cleſiæ, then to bee ſtiled *Ca*
Imperij: The ſervant of t
Church, then the Sovera
of an Empire. Humility
that Grace that Eternizes
fame of all Gods worthi
Hence *Joſhuah*, *David* and
thers are renowned, for ev
as moſt Eminent in ſighti
the Battels of the Great G
whoſe undertakings w
Crown'd with the
ſucceſſe for the ad
of the Cauſe of God. Wit

Epistle Dedicatory.

Honor and succesſe hath
eaſed the Almighty to
your Highneſſes pro-
ings, by many ſignall
eances in Crowning
Highneſſe endeavours
ſo many renowned
ies. Upon whoſe Gra-
mper I have preſu-
to preſent my weak en-
ours which containes
ubject which King *Da-*
mſelfe thought neceſſa-
be ſearcht into; And
the practiſe of ſo
a man as *David*, I
may prove acceptable
your Highneſſe; into
Clemencie and good-
neſſe

nesse, I cast my selfe, and
at your mercifull Inserp
tation, which if I were
in some measure assu
of, the place where th
labours had their Bi
should have been the pl
of their Buriall
should they have gone
ny further then those w
wherein they were Enc
sed, and so have brea
ed forth their last wh
they had their first Bei
Presuming therefore on y
Highnesse, who is not o
ly the Patron but Prote
of the Truth I she
my poor labours under
wi

s of your Protection,
ing a favourable con-
tion, and rest

The least and unworthiest
of yours and the
Churches servants

G. BURCHES.

TO

o the Reader.

T is not the thirst of Vain glory that makes me run the hazzard of the worlds censure, neither am I ll of those venemous reproaches either malice or ignorance can to my charge in ssing my labours publick view: I well know Ser- and Trastates their Dooms partly according capacities, partly according affections of the Readers and ers. Hence though some applau- Christ, and said he was a good man;

Quiquid recipitur, recipitur ad modum recipientis.

man; others derided him and said, deceived the people. Its no stra thing in this latter Age of world to hear see the most bi invectives of mal ous tongues spit to blemish the innocent persons. The breath of tred turne the most wholes food into poyson; and where the (the Saints of God) gather Hon the most hurtfull creatures, (mal ous persons) conveigh all into poy and become banefull too. Th like Lamia *that Watch in the Fal whom* Plutarch *mentions, put their eyes when they go abroad, Eagle-sighted in condemning th brethren: but them aside wh they come hom blind in perceivi their own faul*

Ne cibus ipso juvat, morsu fundatus aceti. Mar. Epigr.

Sentiant, dicant, quid velint, dum mea me conscientia non accusat coram, Deo. Aug.

F

To the Reader.

my own part I passe not the Worlds
ure, so long as I keep the peace of a
l Conscience, neither will I censure
that unjustly lies at my repute;
rather will endeavour to requite
malice with forgivenesse, who
ay may be made sensible of their
folly. And therefore all that I
say unto the Reader, shall be this,
ou provest judicious and learned,
pect and love thee; If Criticall
but simple, I slight thee: If mali-
and hateful, I pitty thee; If pious
charitable, I prize and honor
If Factious and Heretical, I
here prescribed a remedie to
the Crotchets and whimsies of
rain and so farewell.

The

BRITISH MUSEUM

Errata.

PAge 11. l. 19. r. excellent. p. 22
14. dele a. p. 25. l. 7. r. any one m
p. 30. l. 10. r. whole race. p. 37, l. 23. r. t
Adam p. 56. l. 4. r. that is and dele. p.
l. 3. r. given. p. 85. l. 7. r. their for the
81. l. 20. for and r. which. p. 82. l. 8
omit. p. 98. l. 14. r. Be not like h
the higher the barrenner, but like t
Diamonds, the bigger the better.

The Doctrine of Originall sinne maintained.

Psal. 51. 5.

Behold I was shapen in iniquity, and in sinne did my mother conceive me.

His Psalm conteines a relation of the Royall Prophets recovery, out of those foule and damnable sinnes of Murther and Adultery: and it is an exact description of both his misery and Gods mercy; shewing that as the one abounds, the

other ſuperabounds, both exem
ed in and upon the perſon of
vid: evidently manifeſting and
claring, that as ſin had abou
by him, ſo the Grace of God
him, and the power of Grace
in him had abounded much
And it may be divided into
parts, and reduced into ſix pr
pall heads, which may be c
the degrees of true Converſion
Regeneration.

1. The firſt means of Conver
is the Grace of God, repro
the ſinner for his iniquity,
recalling him to repentanc
the Miniſtry of the Proph
the Preachers of his word,
tained in the Title of the Pſ
To him that excelleth.

2. The power of Faith ſignifie
the Prophets ſubmiſſion there
to, in the firſt and ſecond ve
Have mercy upon me O Lord,
tea

hing us, that when we are roved and convicted of sin by preaching of the Law, not wax furious and discontent ough impatience, or despair, in meekneſſe and humility seeke unto the Phyſiian; humbly to preſent our es at the feet of Gods rcy.

he Prophets ingenuous acowledgement of the heinouſſe and hatefulneſſe of his ſin. .3, 4. *For I acknowledge my ſgreſſion, and my ſin is ever beme.*

ontrition, which is a curious uch and enquiry that he made o the ground and nature of ſin. *ver.* 5.

nce the Prophet proceeds to procuring of the remedy, or Application of the medi-, which is the blood of

Christ. *ver.* 7. *Purge me with* [illegible] *and I shall be cleansed*, &c.

6. The perfection of Regene[ration] on, which by some is calle[d] tisfaction, by others vivifi[cation]. The power and practi[ce] Religion consisting in holi[ness] and newnesse of life, set for[th] the rest of the Psalm.

These are the waies whe[rein] we must walk; these are the [only] meanes and works of Conver[sion] the want of any of which [will] fruſtrate all our hopes, and m[ake] all the rest ineffectuall to us.

Now if we make Examina[tion] and enquiry in which of these [we] are most defective: it will ap[pear] without all question, to be [in] which of all other is most cr[oss] and troublesom to flesh and blo[od] most irksom to nature; and [so] therefore most neglected of all s[orts] of men, and that is true and

feig[ned]

ed contrition, a diligent
h and inquisition in the Ori-
l ground and causes of our
a thing of all other most ne-
y, as being the chiefest and
principal part of repentance,
truest part of mortification,
out the which, there can be
other certain assurance of
e nor sincerity of Religion.
therefore in survey and medi-
n of this Psalm, I make choice
ak of this subject before the
as being by the strange ne-
and ignorance of men there-
the most needfull to be urged
pressed upon the conscience
sorts, that flatter and delude
selves, only with a superfici-
d shallow acquaintance and
ormity with the external ex-
e of Religion, without any
power and practise thereof,
subject whereof is excellently,

and ſubſtantially propoſed in
words of the Text, *Behold I*
ſhapen, &c.

Which Text give me leav
tearm

Mans inbred malady.

1. The deſignation of the Prop
diſeaſe, the cauſe of the miſ
and complaint, the ſub
whereof he intendeth to ſpe
in this particle, *Behold.*
2. The diſeaſe it ſelf, ſet forth
theſe two words, *Sin*, and
quity.
3. The original ground fr
whence it ſprung, and proce
ed, intimated alſo in th
words, *Shaping*, and *Conceivi*
Behold I was ſhapen, &c.

All of them affording both int
lectuall inſtructions, for the
formation of our underſtan
ing; and alſo moral documen
for the reformation of our liv
t

t one teaching us what we are
o know, the other directing
what we are to do; and there-
re of them all briefly in their
der.

nd first of the designation of
Prophets disease, or the cause
r complaint: and surely it is
a designation, as doth imply
der; and therefore it is ex-
with this particle of admi-
n, *Behold*.

or it is a Doctrine strange and
cure, and of great difficulty;
as few men truly know and
derstand, and fewer thorough-
eigh and consider. A Doctrine
ll of depth, and also of such
ssity, that it requires most se-
us attention and consideration;
octrine so grounded in truth;
likewise so full of terror, as of
other, it is most powerfull, and
ctuall, to magnifie the justice

and

and mercy of God; as also to hu
ble the insolence of the proud he
of man; and therefore it is intit
and stiled with an *Ecce, Behold.*

As indeed, whersoever we f
in scripture such an inscription,
should prepare us to an expecta
on of high mysteries, of matter
such great consequence, as do
expect from us our best ende
vours, and diligence to know
and our willingnesse and forwa
readiness to obey, which is in th
particular plainly verifyed.

For in the whole course of D
vinity, there is no point, eith
more obscure in it selfe to know
or more unpleasing to our natu
to learn; and yet nothing mo
profitable or behoofefull to ou
reformation, nothing more nece
sary to be discussed for our edi
cation: without the knowledg
of which, all the rest are in vain

cing the ground of all. The
ſt of his juſtice, and the ob-
of his mercy: The laſt prin-
which the wiſe ſages of the
d preſcribed unto their ſcho-
to ſtudie, and the firſt whole-
document, which all the Di-
Prophets of God have pro-
d to their Diſciples.

So that briefly having pointed
the diſeaſe whereof the Pro-
complaines, let us in the next
ce ſet our eyes upon it, and con-
r what it is, and wherein it
h conſiſt. *Behold, &c.*

All things that are, both are in
mſelves, and alſo demonſtrable
at they are by their cauſes: thoſe
nciples, of which their nature
d eſſence doth conſiſt, and
ereby they are diſtinguiſhed
m all other things; which
ings we cannot doe in demon-
ating the nature of ſin, becauſe

it is nothing: for every thing t
hath any being or existence
nature, was created by God ;
all things that were created, w
exceeding good. Whence it is, t
Ens & bonum are *convertibi*
That every thing that hath a
ing is good, and every thing t
is good, hath a being in it se
Since therefore being evil is
thing, and of nothing there
be no causes proposed, by wh
we may demonstrate the sam
so properly and exactly,
of things that have natural e
stence and being in themselves.

And yet by the way, to preve
the ignorant mistaking, whereun
vulgar conceits are subject, we
not to think, that, because sin
said to be nothing, we are ther
fore to set light by it, and to este
it (as we say) as a thing of nothi
For there is a difference to be p
b

ixt *non ens et nihil.* Between *ens privativum & non ens negativum.* Between that nothing ich is no being at all, and that ch is only the privation of that d, which is in that which is d. As for example, there is a rence betwixt no eyes at all, ich is nothing negatively, and dneſſe which is nothing priva-ly, which is nothing but the t of ſight in the eye; the one orting an utter vacuitie of any g at all, the other deſtruction hat which hath a being: the ation of the goodneſſe of all ings wherein it is, and the very milhing and disfiguring of that lent character of Beauty, which wiſdome of God hath im-inted upon the comely face of ure, as it was firſt created.

Now in diſcovering of this, we (I ſay) not able to make any certain-

certain demonſtration, beca
there can be no certain
univocall cauſes preſcribed the
of: only we may analogically,
way of reſemblance, by reflecti
our cogitations, and compari
ſin with the habit, whereof it is
privation, illuſtrate, and after
ſort demonſtrate the ſame. For *co*
nitio privationis præſupponit cognit
nem habitus, et ſine ea acquiri
poteſt. The knowledge of the p
vation of any thing, doth preſu
poſe the knowledge of that Ha
whereof it is the privation: & wit
out which, it cannot be attain
unto. It is therefore neceſſary, th
in ſearching out of the knowled
of ſin, we compare it with right
ouſneſſe, being that habit where
ſin is the privation.

To proceed therefore. *Privat*
et Habitus dicitur circa idem a
quid, ſaith the Oracle of Nature

his book of prædicaments.
the privation and Habit, are
versant about the same thing or
ect. The object of righteous-
being the Law, it doth follow
the object of sin is the Law
but what Law? Both the Law
ture, which God had prescri-
unto every thing in nature to
served by them, as being unto
most honorable, and to them-
es most proper, and behoofe-
Those rules and limitations,
orders and prescriptions,
ch the wisdome of God had
posed and imprinted upon all
tures: either of the preservati-
of their being, or the destructi-
of their sexes, or the propaga-
of their kinds, or the mode-
ion of their power and manner
working, or the manifestation
his own Almighty power, wis-
me and glory, the same are
termed

termed Lawes. So *He made a L for the rain*, said *Job*, *Job* 2. 8. *he gave a decree unto the Sea, t the waves ſhould not paſſe his c mandment.* And by this Law it that heavie bodies move dow wards, but light bodies aſcend ward: that the motion of the H vens are circular, and that ev thing obſerves that manner of m tion and working, which is pe liar and proper unto his kind.

Now creatures having th ſeveral degrees of perfection, a Law being as it were the ſeve rules and ſpurrs thereof; it w follow, The perfecter any creat is, the more generall and of lar excellency are thoſe Laws, which the ſame is guided. So ſee that Minerals are of a perfec conſtitution and being, then ſi ple bodies as Air, or Water, Earth, or Plants, are perfec th

Stones, and Beasts are perfect then Plants, and that is more perfect then all: So every one of these in their se-ll kinds, have more or lesse on & motion belonging unto m, and accordingly are sub-to more or lesse Laws.

low men being as it were a pendium or Epitome, or ab-riature of all the creatures of d, and participating of all the ctions, hath so many actions operations proper unto him, makes him subject to all the es; not only to the part of ures law, that concerns only reasonable Soul and will, and herefore called the morall Law, likewise unto all the subordi-e parts, that may any waies cern his inferiour parts and lties: so that not only the d, the understanding, but the senses

ſenſes and humors, yea the v
whole proportion and conſtitu
on of the body, and every par
cular therein, had their ſeve
preſcriptions and motions pecu
ar unto themſelves, which b
for ability and power, and end, a
all other circumſtances, they ou
to have obſerved exactly, a
could not tranſgreſſe without ſi

So that firſt hearing of the ſu
ject of ſin, namely, the law of n
ture: That Law which Almigh
God had preſcribed univerſa
unto all things in nature to
obſerved, let us proceed unto t
farther ſearch thereof: And the
fore in the ſecond place we ſa
that the form of righteouſneſſe,
the obſervation of this Law: a
hence we inſert, *tanquam form*
peccati, that the tranſgreſſion of t
law is as it were the form of ſi
For ſo 1 *John* 3. 8. defineth th

the transgression of the Law, it is an aberration and excur- out of the bonds and pre- of Gods Law, 1. *John* 3. 4. ly, The materiall causes of eousnesse, were the actions operations, faculties and parts an; and therefore we must ose them also *tanquam materi- erati*, as the matter and sub- t sin: For look how the parts faculties both of Soul and bo- ere ordered, and framed, and ified, and exercised in Righ- esse: So likewise the same and faculties both of Soul body, are confused, distem- per- deformed, and perverted by uity and sin. For the efficient of righteousnesse being *libe- arbitrium hominis*, the free of man; it must needs follow, the efficient cause of sin must ls be the same, or else could

not

not be ſaid to be our ſin; for t
which makes a work to be
work, is, becauſe it proceeds fr
our own will: for ſin in the for
and abſtracted nature there
namely, as it is the tranſgreſs
of the Law, may be, and is,
beaſts, and other creatures;
cannot be ſaid to be the ſin of
creature, becauſe it proceeds
from will in the creature; for
creature is *ſubject to vanity*; ſa
the Apoſtle, *Rom.* 8. 20. Neithe
it ſufficient to make a work ou
unleſſe it proceed freely from
without any neceſsity compell
us unto: for then the act wo
be attributed as much, yea prin
pally, to the neceſsity, and
ſhould be but as inſtruments the
of: That therefore is the effici
of ſin unto man, which doth a
propriate ſin unto man, and t
doth appropriate ſin unto hi

whi

ich is the principal faculti
which he worketh, namely,
rum Arbitrium, his free will.
aſtly, the finall cauſe or effect
righteouſneſſe was joy, and
e, and comfort, and conten-
on, and perfection, and all the
pineſſe which the ſoul and bo-
of man was capable of. So *è*
rario, for *rectum eſt Index ſui &*
ui: we moſt ſtill meaſure that
ch is crooked by that which is
ght; the final cauſe and effect
n is ſorrow, affliction, croſſes,
deſtruction, and all the miſe-
in this life, and in the life
ome. For as *malum culpæ* was
privation of *bonum morale*; ſo
um pœnæ is the privation of
um delectabile. As ſin was the
ation of righteouſneſſe, ſo
t of ſin is the privation of
pineſſe, which is the fruit of
teouſneſſe: For all the miſe-

ries

ries and pains that hath or ſ
ever befal man, are no poſi
thing, but a meer privation of t
goodneſſe which was created
him. As for example; If ſharp n
dles ſhall be thruſt under the na
it is nothing but the violent c
order and diſturbance of the fra
of nature in thoſe parts. If c
hands or feet ſhould be dipt
boyling lead, it were but the vi
lent diſtemper of heat in th
members; and ſo of other torme
which are all privations. Neith
did the eye ſee, nor hath ear hea
nor did ever poſsibly enter in
the heart of man the joyes that a
prepared for the righteous: A
things in the world are too low
expreſſe them. So on the contr
ry it will follow, that neither ey
nor ear, or heart, hath either ſee
or can imagine thoſe pains that a
prepared for ſinners; all things

th

world are too short to resemble
m.

For as the choice and pretious
es mentioned *Rev.* 2. are there
d to represent the new Jerusa-
, and the beauty and joyes
eof, which are far more excel-
, and of an higher, and tran-
dent qualitie: So, under refor-
ion of better judgment, I sup-
, that the fire, which the spirit
God in the Scripture makes
ice of, to expresse the torments
el, is not material fire, but
g the most violent and con-
ing element, is used only as
fittest thing to represent those
onceivable pains: For I con-
e those torments to be much
e, then any fire can inflict: for
pains, afflictions, and crosses of
life, are not to be spoken of, in
pect of those endless and infinite
rowes in the life to come. That
we

we ſuffer here is but a miſerab
paſſage to that we ſhal feel her
after, and rather to be counte
bleſsings then croſſes, being fo
cible means which God uſeth
humble us, and as bridles to chec
our unruly and headſtrong luſt
yea as wormwood to wean o
appetites from the deſire of t
worlds vanities: For howſoev
many doe account themſelves hap
py that live in eaſe and abundanc
here on earth, yet moſt certain it i
that there can be no greater a curs
or croſſe befal any man in this life
then to proſper in the courſe of ſi
and iniquity.

But to return from whence w
digreſſed. The miſeries of ſin ſhal
be farre greater then any thing i
this world can reſemble, when a
by the power and juſt iudgment o
God, there ſhal be ſuch exact an
exquiſite diſtemper and pains in

flicted

ed upon every part and parcell
an, that if all the most forcible
ments that ever were invented
he most cruel Tyrants that ever
were put together, they were
othing in respect of those infi-
pains and tortures which man
everlastingly suffer in hell:
re the humors shal be both in-
ed & benumed, with unsuffera-
eat & cold; where the senses are
fted with most loathsome and
minable stenches and savours;
r eyes terrified with gastly and
full spectacles; when the affe-
ons shal find no refreshing, but
lesse grief and afflictions, when
y joynt shall be disordered and
ed *in extensum* as possibly it can
; when the glandules, the mus-
and all the fleshie parts shal
in scorching heat, where the
ls and bowels shall perpetual-
aw with continuall griping;

yea

yea, when these shall be filled
everlasting anguish and horro
being banished for ever from
presence of almighty God,
the communion of his bl
Saints and Angels, and in
thereof astonished with the de
full and hideous noise and wai
of wretched souls, never t
hope for ease or end of such
speakable miseries. And la
when those carnifices, those d
ned executioners of Gods j
ments, the Divels, being cast d
from the glorious presence
God's Almightie Majesty, and
fering the infinite and unsuppo
ble burthen of his justly dese
wrath and anger, shal execute t
unspeakable malice and fur
vengeance upon the miser
bodies, and distressed Soule
reprobate and condemned sin
Nay, to conclude, if all their g

diſeaſes, all the anguiſh of
d whereunto the body and ſoul
men are ſubject, and, which
he men, from the beginning of
world unto this day have ſuf-
d, were in the extremity upon
other man; and that the ſoules
bodies by the Almighty power
God were ſo faſtned together,
ſo perpetually conjoyned,
there could be no diſſolution,
all this muſt the ſinner eternal-
ndure, beſides infinitely more
owes and pains, all unſpeaka-
all unconceivable. Hence from
cauſes, we define the ſin that it

determinate and wilful tranſ-
greſſion of Gods Law, depriving
ll the parts and faculties both of
oule and body, of all kind of
oodneſſe, of all kind of righ-
teouſneſſe in it ſelf, & of all man-
ner of happineſſe, which had

been the effect and conſequ
thereof.

So that having pointed out
diſeaſe, and conſidered what it
it remaines in the laſt place
ſearch out the Original grou
whence it ſprings, and proceed
intimated in theſe words [*ſha*
and *conceiving*] *Behold I was ſha*
&c.

Peccato Originali (ſaith *Au*
nihil ad prædicandum notius, nihi
intelligendum ſecretius. There's
thing more commonly preach
and yet nothing more obſcurel
be underſtood, then Original
And iniquitie is a myſterie (
the Scripture) neither of w
doth imply an impoſſibilitie,
only a difficulty of underſtan
the depth and ſecrets thereof:
therefore, as the ſearch of
knowledge thereof requires d
ſpeculation; ſo doth the deli
ther

of, deserve more heedful, rious attention. *I was shapen quitie.*

ay not now stand to dispute question, which is disputed works of some great Di- namely, whether propaga- and traducing of sin be from ther or Mother: Some col- g and affirming from that, 5. *As by one man sin entered he world, &c.* that sin procee- only, and is derived from the and if the woman could con- and bring forth without the the child be without sin. n again inserting that, 1 *Tim. hat the man was not deceived he woman was, and was in the gression:* And also from this of rophet in the Text, *In sin hath Mother conceived me.*

ferring, I say, that it is proba- at sin is principally derived

 from

from the Mother; which que
may eaſily be decided, by ackn
ledging it both waies. True,
it deſcends from the man and
woman; for under that phraſe
by one man, may be well imp
both ſexes; and certain it is,
both being Parents, and both
full, they are as well the paren
the ſin as of the child.

But to return to our purp
I was ſhapen in iniqnitie, ſaies
Prophet, declaring thereby
original ground and cauſe of
diſeaſe, the manner how it bec
ſinful; wherein it may be pro
bly objected, that in as much
the principal guilt of ſin depe
upon the efficient cauſe there
namely, *Liberum arbitrium ho
nis*, the freewill of man, in the w
ful diſobedience of Gods La
which *David* never had, but w
born, as all other men, captives
th

lusts, and could not obey the
if he had been never so wil-
and which never man had,
e: Neither was sin in that
se and high nature, which the
nd malitious aversion of the
perpetrated and committed
y one, but by that one; and
by a transient act many hun-
years afore: how then can the
et be said to be guilty of sin
r kind, which onely proper-
undequaque completly is sin,
tly assum: the last unto him-

which I answer, that al-
gh the act of our first parents
transient, yet the will of that
as permanent, and remaines,
it is justly reputed unto the
het and unto all men that de-
from their loyns. It standing
with the rule of equitie and
rous judgment, justly to attri-

and impute that unto us, w
we as it were did in our pro
tors: for can any man be mor
and equal, then to charge
part by that which is comm
by the whole; for all the gene
ons and successions of men
but one body, and every o
member of that body: and
whole lease of man is but as
tree, whereof our first parent
the root, and therefore that
which hath but newly sprouted
this year, proceeds Origi
(though by the mediation o
body and branches of that r
which may be was planted n
hundred years agoe) If the roo
corrupt, struck, and die, it is
wise corrupt, strucken and
with it; and why? because it
part of that body that is of
same nature, qualitie, and con
tion with the root: Even so i

all men that both have been,
now are born, they lineally de-
ced, & by the mediation of the
the generations and succeſſi-
of men, they proceed from the
parent of mankind, as from
root, they participate of his
re, qualities, and properties,
therefore if his condition be
, damnable, their likewise is
, damnable; because the guilt
hat he did is justly imputed
o them, as being then with him,
now descending from his
, and that according to the
of natures Law, according to
equitie of divine justice: all
species, the whole kind of man
e potentially in *Adam*, and by
t of inheritance from him, are
tuled to the priviledges of
re, whatsoever belonged to
, they may justly challenge;
ts, all kind of sustenance for

the preſervatiou of their bei
as nature hath given unto us a
ing, ſo it owes uuto us a ſu
nance; ſhall we challenge God
maintenance and preſervation
life, in right of our firſt parent
ſhall not he as juſtly challenge u
guilty of ſin, & ſubject to his wr
& deſcending from him who w
fully tranſgreſſed & diſobeyed
Law? ſhal we not partake of
good and evil whereunto we
intituled in right of our firſt
rents? ſurely both alike belong
unto us; and therefore even in
conception, when we as it w
firſt ſprout out, even then are
juſtly accounted guilty of wilf
diſobedience and ſin; becauſe
deſcend from the loins of him
did wilfully diſobey and tra
greſſe the Law of his mighty C
ator: So that all excuſe by juſt i
putation hereof being taken awa

this means sin being appropri-
d unto us, we made guilty
reof in the highest degree, as
ceeding from the intent diso-
ience of the reasonable will.
Let us proceed to consider our
he Prophets words, the Origi-
of sin, when, after what man-
, or in what measure we are
e sinful, hence implyed in this
d, *Mother*; that is, from the
act of generation; for the
, she takes upon her the office of
ther, after what manner ex-
ssed in these two words, *sha-*
, and *conceiving*; and lastly,
what measure, implyed in this
ticle, *I*; that is, not this, or
t part of me, but *I* wholly; that
very part and faculty in me.
n the former clause, namely;
he guilt of the imputation of
first parents sin, we speak of
only in relation to the efficient

cause, who did it, and how it
actual: In this we consider sin
the form thereof, namely, a
transgresseth the law, how i
originally diffused over every p
and faculty of us, and so it becom
habitual, *I was shapen, &c.*

By *shaping* is understood the f
framing and fashioning of us in
womb; and by *conceiving* is me
the first being and breeding
growing up unto perfection in
womb: for *Tremel.* translats it,
peccando fovet me mea Mater,
sin hath my Mother cherished me
And so is our Hebraisme in
English margent: *In sin did my*
ther warm me, which implyeth
same thing; both importing, t
man both in his first beginning,
also in his continual growth &
creasing, is sinful, that is, every
exceeding sinfull. If a man sho
be born, having his face standi
backwa

ward, and his legs coming out
t his armes should be, and his
es out of his belly, and his
upon his head, it would
y be esteemed an ugly mon-
, fearful, and prodigious; and
the deformity and obliquity of
Soul and body of man by sin,
uch more monstrous, where
y part and faculty is disorde-
where every particular is both
and *praeter intentionem naturæ*;
besides and beyond the inten-
of nature, as by the sequel
appear.

Now perfect and compleat
we doth imply two several
First, the exact temperature
ternal qualities: 2ly, the due
portion of the externall parts
lineaments; In both these there
in formally, which is the
gression of the law. For God,
e creation, had set down a
law

law also for things of this infer
quality and respect, which cou
not be transgressed without s
in the first place prescribing u
every thing such a just and limi
temper and mixture of prima
qualities of heat and cold, of dr
nesse and moisture, whereof
mixt bodies consist, and w
most behoofeful to the perfecti
and preservation of his being: a
Secondly, squaring out such
due and excellent proportion a
fashion in all the body, as mig
best adorn it with most beautie a
comlinesse, thereby so manifest
his power and wisdome in
things, that there was neit
distemper inwardly, nor defo
mitie outwardly in any thing th
he hath made.

Both these laws are broken a
transgressed in the shaping
men.

For first, there is such a distem-
of such unequal iniquity of the
cal heat and radical moisture,
ch are *principia vitæ*, as the
ficians call them, the very
nciples and grounds of life;
the healthiest man living is
perfectly in health, though
not sensibly and throughly
, but lives as it were in a neu-
lity betwixt both, yet rather
then well, because the disease
ill growing, though not ripe,
il the distemper thereof wax
strong and predominant, that
ure is so weakened and sub-
ed thereby, that it is not able
thout grief to resist the same.
ly, In the outward framing
d fashioning of the body, there
no man that hath that ex-
t proportion and comelinesse in
e parts of the body, that *Adam*
d that was immediately created
by

by God; but there is in it so
imperfection or blemish, wh
doth some way either disfigure
deform him. Nay, I will say th
which many perhaps will th
strange, that there is not in us
least joynt; but sin is in it, n
only formally, as there is a w
of perfection in the compo
tion and constitution there
according to the law of God; b
also imputatively, because it b
came so by the rebellion of o
will, that thereby we have tran
gressed the law, defaced the wor
manship of God within us; d
prived our selves of health an
perfection, and so justly becom
the subjects of Gods vengeanc
Nay, I will say more, that there
no grief nor pain that the beas
or other creature in the wor
do suffer, but it is sin formally
a transgression of this Law. Becau

Go

d intended no such affliction
any of his creatures by the
ation, but by his Law both
blished it and ordained it o-
wise; that namely, the crea-
s should live in that perfecti-
and happinesse, whereof by na-
e they were capable. There is
imperfection in any creature
man is guilty thereof, as be-
by his sin: For *cursed is the*
th and all things therein for
s sake: and why for mans sake?
for sin; and what is that cur-
g? but the substraction and de-
vation of the Lords prote-
on and guidance of the creatures
the lawes and rules of natures
. Rightly therefore saies the
ophet, *I was shapen, &c.*
And not only therein doth ex-
esse the whole ground and Ori-
al cause of his disease, but he
ds also, that in sin his Mother
warmed

warmed and cherished him u
both root and branches were f
ful. In consideration whereo
will appear, that as the structu
and composition of man is m
admirable, so the corruption
sin in man is most damnable, as b
ing a general disturbance of
whole course of nature, a pe
lent infection universally diffu
over all the faculties both of So
and body.

For as nature hath severall d
grees of perfection, and still
former is the ground of the latt
so also have these degrees their d
grees of infection; and still
latter is enforced by the former

1. The first degree of natural p
fection in man is *esse*, consisti
in the constitution and temp
rature of the body, which is
ground of all motions and lif

2. The second is *Vegetare*, by
ceivi

eiving nourishment to encrease,
nd grow to perfection in him-
lfe.

The third is *Sentire*, an abilitie
discern and know all out-
ard and corporeal objects,
nd their simple qualities.

The fourth is *ratiocinari*, by
iscourse of reason, in the con-
mplation of outward things,
nd to draw out such rules and
irections for this life as are
onsonant to that law which
God had established in all
hings.

Secundum rationem agere, to
ork and frame all his actions
ccording to their destinated
nds: namely, the preservation
f natures perfection, and the
lory of natures God.

Now as these degrees of natu-
all perfection have their de-
endance the one upon the o-
ther

ther in their order; so likew
in the infection and diffu
of sin upon the natural quali
do the vital faculties dep
upon the vital, the animal u
the animal, the rationall u
the rational, the moral, &c.

1. For the first; if there be an
temperate mixture of cold
heat in the natural constitut
as hath been declared there
then do the vital faculties fai
the exercise of their functions;
too much heat doth inflame
blood, encrease choler, drie
braine; too much cold doth b
melancholy, augment flegm
hinder digestion, dul the spi
and such like.

2. If the vital faculties be
ordered, the animal are disten
red thereby: as the overabund
of ill humors doth send up
som and unwholesome fumes

head, which do ſtupifie the
ſe, dul the imagination, and
t the memory, ſo that if the
aſie and memory be any way
paired, then in the third place;
reaſonable ſoul is greatly diſ-
ed in the exerciſe of her facul-
And laſtly, if reaſon be abſurd
defect, in that it is not able to
ot, how then can the will exe-
e or perform any thing that is
eable to Gods Law?
Behold how great a flame a lit-
fire kindleth, for the natural
perature of the firſt qualities
and cold, &c. though in mens
linary imaginations, they are
gs of ſmall moment or reſpect;
nothing ſo material and wor-
as the ſuperior faculties; yet
they ſo neceſſary, and of ſuch
ce in the whole frame and con-
ution of man, that upon their
good-

goodn ſſe doth the goodneſſe
all the reſt depend, no otherw
then as the ſpring or poize i
curious clock, which ſeems to
dull and of no great neceſſity, a
yet it is of the greateſt power,
that which moves all the reſt of t
wheels: for the perfection o
clock is to keep its time and d
howers; but if the ſpring or poi
be diſordered, all the reſt is diſo
dered, if it be too ſtrong, then t
howers are too ſhort, and if ſla
and looſe, then are they too lon
So the natural faculties, if t
cold, then all the reſt are diſtitu
and too remiſs; if tooo hot, the
are they too violent and redu
dant; for the diſpoſition and pe
fection of the Soules working, de
pendeth principally upon the bo
dies temperature. For as the eye
the *intermedium*, that which is in
terpoſed betwixt the eye and th
obje

ject be thick, as in a miſt, it is
ſcured, and the ſight made im-
fect: So the Soul, if the Organs,
ole inſtruments by which it
rks, be diſordered and diſtem-
d, is diſabled in the exerciſe
uſe of its faculties. As for ex-
ple, we ſee in a drunken man,
n the ſtomach is oppreſſed
a thick and ſtrong moiſture,
eat of the liver by concoction,
digeſtion rarifies the ſame,
riſeth ſuch a fume, no other-
then we ſee in a boyling pot,
h aſcending up into the head,
ſo ſtupifie and diſtemper the
n, the Organ of the underſtan-
imagination and diſcourſe;
man thereby that diſtem-
himſelfe, doth quite loſe
ſe of his reaſon, and the chief
lty of his ſoul, and becomes
he time, (if not worſe) even
y beaſt. Even ſo every man

by

by the distempered mixture
corrupted nature, is made eith
more or lesse defective in the
of the soules vigour and pow
by how much more or lesse
instruments and organs, by wh
the soul worketh, are polluted, a
distempered.

From hence it is we see, th
some men are more quick a
active of apprehension and conc
others likewise are stupid and
duller capacity, which only p
ceeds from the good or evil
position of the parts of the bo
yea the very best and purest t
is begotten by the corrupt ge
ration of man, is infinitely fa
short of that puritie and quickn
of capacitie which man by
creation naturally was end
withall.

From hence therefore may
pear the vanity of the Pelagi
arg

ments, intending to prove
sin is only learned by imi-
on, because the body cannot
upon the Soul which is a
it; for though the bodie can-
work upon the substance of the
yet can it hinder and disor-
the operations of the Soul,
h it is to perform in and by
body; for by the bodies cor-
ion and disordered distemper,
is either irregularity or
uity in the manner; or con-
on and ataxie in the order; but
cially excesse or defect in
sure of every facultie of and
on of man. As for example,
survey some particulars; and
in those faculties which are
ed concupiscibles, as hunger,
ural appetite to create for
eance and preservation of
and being, cannot doe it with-
sin; not that the desire of meat
or

or action of eating is sinfull, f
is natural, and all that is nat
is good, as being the work of G
but the irregularitie and diso
of the desire and act is sin; ei
we eat too much, or are not c
tented with that which will su
nature, or desire that which is
wholsome, or loath that wh
would best nourish us, or in so
measure and degree or othe
gluttony; the law, that is, th
rules and limitations, which G
had prescribed in nature unto
facultie, is transgressed: So th
becomes drunkennesse, and
same *cupiditas venerea* is chan
into lust, and so by excesse is m
sloth; and so of the rest.

Secondly, consider the facul
called *Irascibiles*, and there we
that joy by excesse is turned i
voluptuousnesse, and sorrow i
anxiety, that fear becomes h

nd anger is turned into fury,
ured into malice.
proceed we unto the reasona-
culties, and see how hope
s by presumption, how
becomes foolish pitty,
eal runs into superstition,
nowledge into heresie, and
all the faculties of man.
ther do these only transgresse
w of God, by exceeding
limits and prescriptions, but
ing defective in the measure
intention thereof; so fear
s by security, and anger by
ity, so hope oftentimes be-
s despair, and mercy is turned
cruelties, so the defect of zeal
ckness of spirit, and the defect
nowledge is ignorance; so of
rest which I may not now
nate, their inordinate mo-
is the transgression of the
either on the right hand or

on the left, either in excesse or
fect of their functions and op
tions: so vertue consists in me
as it is in the mean between th
of the moderation of these ex
and the supplies of these de
are called vertues or graces by t
several efficients, vertues by
ralists, in so much as by educ
on and by the light and strengt
nature, they are in some mea
corrected; and graces by Divi
because by the power of Gods
tions spirit they are reformed.

So that to draw all into a
we may reduce Original sin
these three heads,

1. *Reatus inobedientiæ*, guilti
of disobedience against Godsla

2. *Defectus boni*, a defect or
of all goodnesse in our selves

3. *Proclivitas ad malum*, an
nation unto wickednesse in
things we go about to do.

he first in respect of the time
the second of the time present,
he third of the time to come.
one by imputation, the other
hæsion, the last by inclinati-
Being in the first place made
y of sin by the just imputation
willfull disobedience of our
arents, because we were then
ir loins as parts of them, that
descend from them and sprung
them.
Being thereby made deficient,
deprived of all righteousnesse
God had created in us, and
happinesse that was intended
ly, being then wickedly dis-
there being in every part
as well inferior of the body, as
or of the soul, a disposition or
ensity, an inclination or procli-
to erre from the rules of Gods
wherby we our selves every one

us, shall effect or bring to perf
on our own finall overthrow or
struction, unlesse by the merc
God it be prevented.

This is the Catastrophe, th
the universall Corruption,
subversion of man: being every
sinfull, both in *Semine*, in *Em*
ne, and in *Homine*. Sinfull in
Conception and shaping, sinfu
his growth and encreasing, an
so sinfull in his strength and
fection of being: and that no
any mean or remisse degree,
in every one of these, sin being
of measure sinfull. All this
much more then this was
sorrowfull and penitent soul of
Prophet strongly possest and
flicted with all, in his deep m
tation of sin in this place. W
he saith, *I was shapen in in*
ty and in sin did my mother conce
me.

nd thus having briefly run o-
he matter, and unfolded the
and ſenſe of the Text, as well
y underſtanding would ſerve:
therein propounded onely mat-
of Inſtruction, for the in-
ation of our underſtanding,
ing us what we are to know.
mains in the next place, that we
ſt out of the precedent diſ-
ſe, ſuch morall documents
the reformation of our lives,
y direct us what we are to do.
of which, though I may ob-
many, yet I will pitch
thoughts onely upon thoſe

That the deareſt Saints ſo well
s the greateſt ſinners are in their
nfancy Originally ſinfull.
That the ſin which we are from
our very infancy ſtained with-
ll, is conveyed by our Parents
unto us.

Concerning the first Tru
you have it here confirmed by
confession of one that is re co
to be a man after Gods own he
and thereby reputed to be a
dear Saint; yet for all that ple
not immunity from sin in his
infancie, but saith, *that he was sh
in iniquity, and in sin did his mo
conceive him.* Of the same mind w
David the Father, was *Solomon*
Son. *Prov.* 22. 15. where he lai
down as an undeniable Axio
*That foolishnesse is bound up in
heart of a child.* By which phra
meant nothing but wickedn
and sinn, which is on a child
fardle or pack on a horse bac
which he can never of himself sha
off. And this is the ground w
the Lord himself speaketh of
whole Nation of the Jewes wh
were then the onely Church
had in the world. *Esay* 48. 8. *Th*
w

called a transgressor from the ... Though they were a people ... Covenant with God, yet in their ... in the womb a trans... yea, out of the womb so ... before Circumcision trans... ...ors also. According to that of ... Paul Eph. 2. 3. *We are all by ... the children of wrath as well as* ... Though the chosen of God, ... herein can plead no more pri... ...dge from the exemption of ... inbred pollution then *Judas* ... self could, whom our Saviour ... no lesse then a Devill. *Joh.* 8. ... *Have not I chosen twelve, and* ... *of them is a Devill.* Hence is ... of *Aug. damnati antequam na-* ... And therefore by some, Origi... ...ll sin is concluded to be not one... ...a privation, but a corrupt habit, ...e unto a disease, which beside ... privation of health hath *humores* ...*alé dispositos*, the humors ill dis-

 posed

led: whence it cometh to pa
that the imagination of mans he
(as the Lord speaks, *Gen.* 8. 2
is evill from his very youth, there
nature prone. There is in him a
turall proneſſe, and diſpoſition
every thing that is evill: as there
in the youngeſt whelp of a Lio
or Bear, or a Woolfe to cruelt
or in the very egge of a Cockatri
before it be hatched: which is t
compariſon which the Holy Gh
uſeth. *Eſay* 59. 5. whereupon ſa
Aug. Concupiſcentia lex peccati c
parvulis naſcitur. Concupiſcen
which is the Law of ſinne, is ev
born with Children. And Sai
Paul ſaies as much, *Rom.* 7. 18.
know that in me (that is, in my fle
dwelleth no good thing. And 2 *Cor.*
5. *We are not ſufficient of our ſelv*
to think any thing as of our ſelves: b
our ſuffiencie is of God. The reaſo
of which Doctrine are theſe.

1. Becauſe of that guilt ich Infants ſtand in *Adam*; In om ſaith the Apoſtle, *Rom.* 5. (for ſo is that place rendred) *have ſinned.* For *Adam* was not n as one particular perſon, but he Common ſtock and root of mankind: Whereupon by this all his poſterity which had been in as in the root becomes equal- infull. Hence is that of our Sa- our, *Mat.* 7. 18. *A corrupt tree not bring forth good fruit.* And he es the reaſon, *Ioh.* 3. 6. *Becauſe t which is born of the fleſh is fleſh:* hat is, of the corrupt Parents) *nfull*; which is *Jobs* meaning, here he ſaith, *no man can beget a ild that is clean from ſin, himſelf ing unclean.* This treaſon com- itted by *Adam* runs through the hole blood: this leaven infecteth whole lump: this poiſon is iffuſed into all mankind. And

since it comes to passe that ma
disabled from acting that whic
good. For wee know that water
rise no higher then the Fountain
Nature will give it leave to go
higher: the fire giveth heat on
within a certain compasse and
stance; and no farther. N
thing can work beyond the sph
of its own reach and acti
ty. So it is impossible to corr
nature, to elevate it self to super
turall grace; or to do any acti
preparing, bending, or inclini
the will to it. For as water bei
cold by nature, cannot be m
hot until an higher principle be
infused into it: no more can m
nature do any thing tending to
ving grace, untill it be raised up
an higher influence. For the gu
of *Adams* offence lies heavie up
all his posterity, so that there bei
not left strength in them as
ther

...selves to remove it, it disa-
... them from either thinking or
...ing any thing that is good, and
...ugh they may be Saints, yet in
...ir Infancy are not freed from
...; and therefore the state of in-
...cy it selfe hath been severely
...nished, as appears, 1 *Sam.* 15. 3.
...d commanded *Saul* to slay the
...y Infants and Sucklings of the
...*alekites*, and forbad to spare or
...w pitty unto any of them: And
...*alms* 137. 9. the Lord pronoun-
...th him happy that shall take the
...tle ones of the *Babylonians*, and
...sh out their brains against the
...nes: And *Gen.* 19. 25. we shall
...d, that in the destruction of
...*dom*, none of the inhabitants
...ere spared, no not the Infants
...d sucklings, but God rained
...own fire and brimstone upon
...em: The like you shal find *Numb.*
...6, 27. where from the Taberna-
cle

cle, it is said, that *Dathan* and
biram came out, and stood in
doore of their Tents, and th
wives and their sons and th
little children; all which w
swallowed up by the earth,
32. as *Moses* said, and so w
down quick into the pit. N
there can be no punishment
flicted, but where sin is pres
posed, neither can there be
sin in Infants thought on,
what is originally in their natur
and therefore to cleer the just
of God in punishing, the Doctri
of the Text is evident, that bei
originally sinful, they suf
most justly by the hand of God.

Obj. But these be most lewd m
and God forbid but that the
should be a difference betwi
them and the godly.

Ans. The Infant of the b
Christian is by nature no bet
th

the infant of a Sodomite, as
, *Ephes.* 2. 3. and the sin
infants was guilty of was the
why God did thus deal with
: for *Rom.* 5. 12. *God is no re-*
er of persons, and therefore
sin as well in them as in us;
hath not the infants of Gods
people been born fools natu-
, or deaf, or blind, as we may
, *John* 9. 1. hath not many of
been smitten with many
grievous and strange diseases,
Davids child was, 2 *Sam.* 12. 15.
what is this but a witnessing
Gods wrath against them as
as others; for how can a most
God love any thing that is
luted? This is contrary to his
ture, *whose pure eyes cannot be-*
hold iniquity: and therefore it is
easie for light and darkness to
ree together, as the most pure
eator, and impure creature to
love

love each other. This I speak n
to abridge Gods mercy, how
his favour he may look upon
fants in his Son, but how God
himselfe may behold them in th
original sin, being children
wrath, and so may become the
objects of his wrath, to be sever
ly punished with their Parents.

2ly, Because of that filth whi
is conveyed from their Paren
unto them: And therefore by J
48. 8. are said to be *transgress*
from the womb; whose hearts
evil from their very youth, Gen.
11. Hence is that of *Ambrose*, w
be just in the sight of God, whereas
Infant of a day old cannot be cle
from sin? every thing that is born
carrieth with it the nature of th
which bare it, as touching t
substance and accidents proper
that speciall kind: But we are
born of corrupt and guilty p

rent

hence by nature in our birth
draw their guilt and corrupti-
and by this means we have the
wn and seed of all sin within
, so that every imagination be-
mes evil, only evil, and conti-
lly evil, *Gen. 6. 6.* as God him-
lf sets us out in our natural con-
ion.

Ob. The *1 Cor. 7. 14.* the chil-
en of the faithful are said to be
ly, therefore without Original
and pollution.

Anſ. They have not this Holineſs
om carnal propagation, for it is
id, *Rom. 9. 11. 13.* when they had
ither done good nor evil, *I have
ved Jacob, and hated Eſau.* But
ey are ſaid to be holy, in reſpect
the external fellowſhip of the
hurch; that is to ſay, they are
be accounted members of that
dy, the Church, whereof Chriſt
the head: and ſo alſo for the

cho-

chosen and sanctified of Go
which place doth not any w
infringe or prejudice this tru
for the natures of the best m
children are sinful, though th
persons in respect of the extern
fellowship of the Church be rep
ted holy, & therefore Parents by
ture derive not unto their poste
tie righteousnes, which is fr
ly imputed, but unrighteousne
and damnation, unto whi
themselves by nature are subje
and the reason is this, because th
posteritie are not born of them a
cording to grace, but accordi
to nature; neither is grace a
justification tyed to carnal pr
pagation, but to the most fr
election of God; so that thou
Infants be by the Apostle said
be holy, yet it is not to be unde
stood in respect of their nature
for that appears to be sinful a
filth

…, but in regard of that ſtipu-
…on and covenant which is made
…ween God and the faithful:
…therefore concludes nothing
…inſt this truth, but that the In-
…s of the deareſt Saints are ori-
…ally ſinful.

R. 3. Becauſe Children are
…rived of thoſe ſupernaturall
…s and endowments, which o-
…rwiſe they ſhould thorough *A-*
… have poſſeſt, if hee had ſtood
…to his God. It's true, at the
… when man was created, it was no
…ll part of his happineſſe in that
…mary condition to be ignorant
… ſin, though a Quiddicative
…owledge perchance of the nature
…ſin, he had by reaſon of the Law
…it in his heart: yet a practicall
…perimentall knowledge he had
…, he could not have; the miſha-
…brat of ſin being then unbegot,
…was a meer *Chimera*, an imagi-
narie

narie Monster, having no Existen
but in Satans brain, the shop a
forge of Hell. But alas this hap
nesse being but a dream of hap
nesse, of small continuance throu
mens ambition; he is forthw
stript of it, and so becomes not o
ly a spectacle of misery himse
but makes his whole posterity m
serable also: So that what he a
we in him became equally gui
and liable to the same wrath. F
so saies the Apostle. *Rom.* 5. 12.
In him we are, have sinned, that
in *Adam, and are by nature the ch
dren of wrath*: wofull spectacles
wrath, stript of all those excellenc
and gifts which in him wee mig
have enjoyed had he proved obe
ent to the command of his Ge
But being a wretched progenito
begets a miserable progenie, wh
blood is so stained with his treso
as that they have forfeited all
pernatura

naturall gifts and endowments
ough him: and though by the
ce of Christ, restauration in
e measure may be made to the
nts; yet are their Infants not
d from this inbred maladie,
are by nature originally sin-

Obj. Ezek. 18 20. *The Son shall not*
the iniquity of the Father. Ergo
ustice that *Adams* posterity
uld suffer for *Adams* sin.

Answ. It's true, if he falls not in-
he same, and approves it not,
disliketh and avoideth it. But
justly bear the iniquity of A-
for these reasons.

. Because the fault is so *Adams*
it also becomes ours: For the
ostle witnesseth, *We all sinned in*
and so his sin becomes ours.

Secondly, because *Adams* whole
ture was guilty, and we being
part proceeding out of his sub-
stance

ſtance and maſſe, we cannot but
guilty alſo our ſelves.

Thirdly, Becauſe *Adam* recei
the gifts of God to be impar
unto us on that condition, if hi
ſelf did retain them: or loſe th
unto us if himſelf loſt them: whe
as then *Adam* loſt them, he loſt th
not onely in himſelf, but in all
poſterity alſo. So that hence
came to paſſe, that all thoſe ſup
naturall gifts and endowme
which he had, we are deprived
by reaſon of his falling fr
God.

R. 4. Becauſe Originall ſin
peccatum hominis, a ſin of the wh
man; whereupon this infection
conveyed by conjunction
both, they jointly making one m
enter into one condition, and ſo
partakers of each others woe
welfare. For though the ſoul com
immediately from God, and ſo

re ſubſtance: and the body can-
be ſinfull without the ſoul be-
a dead maſſe, yet as *peccatum*
mis, the ſin of the whole mans
ction is conveyed by con-
tion of both.

Neither doth this infringe the
ice of God, whatſoever ſome
y ſay to the contrary, to thruſt
oor ſoul into an unclean bo-
For the ſoul and body are not
God reſpected as ſingle ſubſtan-
but as they are joyned together
make one man, and therefore
re is but one Conſtitution of
h. The ſoul in reſpect of Gods
ation is a pure Creature, yet it
tinueth not in that eſtate one
ment, for it is created in the
dſt of the body in an unclean
d polluted place; and forthwith
ing coupled to the body, begin-
h to be unclean. As a clear water
t into a muddy place becomes
ſudden-

ſuddenly foul. So doth the ſo
when united to the body, becom
ſuddenly ſinfull. Or as ſweet Oy
powred into a fuſtie veſſell, loſe
its pureneſſe. So the ſoul infuſe
into the body, becometh impu
and ſinfull. The pure ſoul is i
fected with the contagion of im
pure ſeed, as a fair flower is ſulli
ed with unclean hands. Hence Ori
ginall ſin is ſaid to be, *excan*
Cauſaliter, yet is in the ſoul *ſu*
jectivè & formaliter. And ſo be
coming *peccatum hominis*, the ſi
of the whole man. The Infants o
the beſt become Originally ſinfull.

Uſe 1. Seeing Infants are origi
nally ſinfull, this may ſerve in th
firſt place, to confute that opini
on of the Pelagians, who deny
that ſin cometh by nature, but is
learned only by example or imi
tation, which if this could be, I
would gladly know by what ex
ample

ple did *Cain* learn to play the
pocrite, or murther his brother?
o was his president to imitate?
ead not at that time of any
e wretch besides himselfe in the
ole world, that was guilty of
h horrid crimes; surely then it
st be somewhat within him,
t must move him to sin so great-
gaing the God of heaven and
th, which can be nothing but
t *seminale principium*, that in-
d malady, that *David* here con-
es he was conceived and born
this every man that knows
nself knows to be true. I appeal
the conscience, especially of a
od man, whether he finds not
his nature an inclination to the
lest sin in the world; he that
th not feel this suggestion of
ncupiscence, as stark dead in
sobedience. Away then with this
rrid opinion of the Pelagians,
which

which is both contrary to
truth of God, and the Saints
perience. If Infants were not
full, then they should need
Saviour, Christ dyed in vain
them. But God hath conclu
all under sin, that he might
mercy upon all: nay, how co
Infants die if they were not
ful, *death could have no power o*
them, Rom. 6. 14. which sin c
not proceed by imitation, then
faculties of Infants should not
corrupted, for they cannot
tate neither good nor evil, yet
have sin, as they could not
If it were possible to keep any
dren from hearing, ly, or see
the practise of any filthiness
cruelty, yet their very nature
ion corrupt offered would ca
them to these sins, so that you
find it is not by imitation, but
corruption of nature, that Infa

omes originally sinful.

se 2. This discovers the great
esity of Infants Baptisme,
ich though I do not hold with
r. an intrinsecal
ssity as he expres-
it by this simili-
e: As if the
ician should say
is Patient, unlesse
u take this remedie, thou shalt
be healed, implying an abso-
e necessitie, without which,
re can be no salvation; yet I
d a necessity of the precept and
ans, it being that Gospel-ordi-
ce of imitation that doth ren-
them Disciples, and doth ma-
st their visibilitie of member-
p in the Church of Christ:
ich thing maketh greatly for
e confirmation of the strength
their Parents for the present,

Vt si medicus infirmo dixerit, nisi hanc acceperis medicinam non sanaberis, &c.

and their ſuture comfort af
wards, that as they are by nat
ſo filthy and loathſome in
ſight of God: ſo the Lord hath
the blood of Jeſus Chriſt (whe
the water in Baptiſme is a
and ſeal) provided a laver to w
and cleanſe them in, even the la
of regeneration, which, as Sa
Paul cals it, *Tit.* 3. 5. *yea, a fo
tain opened*, as the Prophet ſpe
Zach. 13. 1. *for ſin and for uncle
neſſe*, ſufficient to cleanſe th
of all this filthineſſe and corr
tion of their nature. But h
perchance may ſome object.

Obj. If Baptiſme be ſo nece
ry, what ground or precept h
you for it out of Gods word.

Anſ. I anſwer, this will ap
unto us, *Mat.* 28. 19. wh
Chriſt commands his Diſcipl
and in them all Miniſters luc
ſu

ly unto the end of the world, go and disciple all nations, ptizing them in the name of the ther, and of the Son, and of Holy Ghost; which words of r saviour are not διδάσκειν, teach, μαθητεύειν, that is, make Dis- les, which is by by being admit- into Christs School, their pa- giving their names to Christ h for themselves and their fa- lies: And in Christs precept, ching doth not go before, but low baptizing, *ver.* 20. *teaching to observe all things, &c.* ich is punctually observed in children of the faithful, who r they are baptized, when they e to years of discretion, are ght to observe all things what- er Christ hath commanded.

Obj. Though this be the com- nd of Christ for the institution

of Baptiſme, yet there is not
word of Infants, nor any comma
giving for baptizing them.

Anſ. I anſwer, a thing may
ſaid to be commanded in Script
two waies.

1. Literally, Syllabically, *
minis terminantibus, in expr
termes.

2. Implicitely, by way of
plication, by good conſequen
though in the former ſenſe Infa
Baptiſme is not commanded,
in the latter it appears to be,
promiſes, proportions, examp
and conſiderations of the
grounds and cauſes, compar
Scripture with Scripture,
look what can be thus proved,
as ſtrong and valid, as though
were commanded in ſo many
lables and letters: What comm
is there for women to partak

e Lords supper? yet the propor-
on of the Lords Supper with the
ffeover makes it lawfull: What
preſſe command is there for a
bath in the new Teſtament, yet
conſequential grounds it doth
pear to be ſo. The leaſt filings of
ld, is gold, as well as the whole
t ſo whatſoever is drawn out
Scripture by juſt conſequence
deduction, is as well the
rd of God, as that which is an
preſſe commandement or exam-
e in Scripture, yea a *Tombes examined* Anabaptiſt doth *am. p.* 110. confeſſe, that a com- 111.
and by way of implication, is
uivalent to a command. Now
at Infants are thus included, will
pear in the word *Nations*, and
hem, whereof Infants being an
ſential part, without whom, a
ation cannot ſubſiſt, are inclu-

sively and collectively under t
compriſe of Chriſts commanc
Yea, 1 *Cor.* 10. 1, 2. to the 7t
there you ſhall find a clear plac
à Typo ad veritatem, from the ty
to the truth, from the ſignes in t
Law, to the thing ſignified in t
Goſpel, that Infa
are to be baptize
For ſaies the Ap
ſtle, *all our Fathe*
were under the cloud
and all paſſed throug
the ſea, and were ba
tized unto Moſes *in the cloud and*
the Sea, &c. which cloud a
ſea were types of our baptiſm, a
did ſhadow it out unto us; and b
this *all*, is meant all our Fathers
which ſynechdochically is to b
underſtood of all the people of *Isra*
el, both young & old, men, women
and children, they all were bap
tized

Aug. in Johan. tract. 26. ſacramenta, illa fuerunt in ſignis diverſa, in rebus quæ ſignificabantur paria.

d unto *Moses*, (1.) under the
duct or guidance of *Moses*, or
o the Doctrine or law of *Moses*,
n the children as well as the
ents, as will appear, *Exod.* 12.
for we cannot imagine them
unnatural as to leave their
ldren behind them in the
lderneſſe; ſo that it appears
inly, their Baptiſme being the
e in ſubſtance and ſignification
ours was, that even children by
e are within the compaſſe of
riſts command.

Obj. How can ſuch be baptized
t are not capable of baptiſm,
o have not underſtanding to
ow any benefit by it?

Anſ. There is a
o-fold incapaci-
, 1. Total, as in
cks and ſtones,
hich have no life

Capaces ſunt ſpiritus fidei, per quem animos accipiunt eſſe ſpirituale ac ſuperna turale, &c.

nor reasonable soul for the spi
to work upon, as Infants hav
2. Partial, or a proximate incap
citie which are in Infants, wh
though for the present are unc
pable of actual faith and repe
tance, yet not of the principal a
root of both; as they have in the
a principal and root of reaso
though for the present they ca
not act it. Besides, they are cap
ble of Baptism as well as Circum
cision under the law, since they a
meerly passive in both. For wh
is circumcision, but the same
substance with baptisme, whic
the Apostle calls, *the seal of rig*
teousnesse which is by faith? Sha
then the Gospel put them in
worse condition then they we
before? this were to abridge th
mercie of Christ, and draw it int
a narrower compasse then he in
tended

nded, who to shew his mercy to fants, did take them into *his* nes, *and blessed them*, *Mark* 10. If then they were capable of lessing, when they were not able go, but must be brought to hrist, being such as of whom eculiarly the Kingdome of God onsists, *Mat.* 10. 6. What then inders, but that they may be ca- able of the early charitie of the hurch, in bringing and admit- ing them to baptisme (though hey doe not understand the vow) nd receive benefit and advantage y partaking of it: and rather when it is remembered that Christ baptized not at all, and so thought not to baptize these, did yet afford the ceremonie to them, and in the antient Church was prepara- torie and antecedent to baptisme: *viz.* imposition of hands, and bles-

blessing them, which they being capable of, shews them to be in as great a capacity of baptisme, it being a passive ordinance, when the person baptized is a meer patient, as in the case of circumcision.

But to admit all further objections for the clearing of this truth, it being already manifest from the capacity of Infants, and the command of Christ, it is sufficient to justifie the practise of Apostolical Ministers in the advancement of this Ordinance for the good of them. If any desire to be further satisfied, hee may confer with the learned worthies of these times as Reverend *Featly*, Reverend *Baxter*, learned *Hammond*, who have so clear'd this truth, that he that runs may read a full satisfaction in it.

Uſe 3d. Reprove ſuch as think it folly to be troubled with the ſins of little ones, with their lying and ſwearing, curſing, and the like, not conſidering that the very Originall ſin of the Infant, the ſin of its nature before it doth thus break forth, makes him odious to God, and deſerveth damnation, much more will theſe ſame curſed fruits do it? See an example in this, 2 *King.* 2. 23. where thoſe forty that mocked the Prophet were devoured by Bears: where youth was no excuſe for the hainouſneſſe of their offence, but were ſeverely puniſhed by the hand of God.

Uſe 4. Let this then humble us, in conſidering the ſharp and ſevere judgments that oft light upon little ones, yea, and take them to heart, and to be much affected with them, as with moſt evident de-

demonstrations of Gods wrath a
gainst sin, even against the sin o
our nature. Our Saviour sighed
Mark 7. 34. to behold the judge
ment of God upon the deaf man, a
a sign of Gods anger upon him fo
sin; how much more doth it becom
us to do so in this case. The Lor
in his judgements upon us, that ar
of years, may have other ends an
respects, but in those upon Infants
he can have no other but onely t
make known upon them his wrat
against sin. Oh that we could seri
ously in this case thus expostulat
with our own souls. If God be s
angry with the sin of the infant
alas, what measure of wrath is du
to me, that besides the sin of m
nature, wherewith I am every wh
as much defiled as it can be, hav
so many actuall sins to answer fo
and have sinned in a far more odi
ou

manner then this infant hath done? If this be done to the greene tree (saith our Saviour, *Luk.* 23. 31. *What shall be done to the drie?* surely this is enough if well considered to melt the hardest heart into tears throughly to bewaile the Originall corruption especially when they consider the next point following, namely.

Doct. 2d. *That the sin which we are from our very infancie stained withall: is conveyed by our Parents unto us.*

This Leprosie began in *Adam*, and you ran over all successions of mankind. Hence the Prophet acknowledgeth, *I was conceived in sin*, not meaning any particular sin of his Parents, in the act of generation, for he was begotten and born

born in lawful marriage: but h
hereditary ſin wherefor he w
guilty in his mothers womb.

For though many cauſes ma
be aſſigned of actuall ſins com
mitted by men or women,
either of themſelves, *Jam.* 1. 14. the world, 1 *John* 2. 16. or the devil, *Eph.* 2. 2. y
of original ſin that is
Infants, no other cauſe can be a
ſigned, no reaſon, no fountain, bu
this, that they received it fro
their parents. Hence is that
*Aug. per duos homines tranſiſſe pec
catum.* Both ſaith *Ambroſe, paren
tes ut generis ſic et erroris.* Thi
is agreable to the law of nature
Partus ſequitur ventrem. If a fre
man get a child by a bond-wo
man, the child ſhall be bond by th
mother, not free by the Father
As ſin entered into Paradiſe, ſo

entered

ered into the world: for it is ſame ſin in us that was in them; them actually, in us originally; d the ſame ſin muſt have the ne beginning: but it came into radiſe by them both, therefore into the world: And therefore, . 5. 3. it is ſaid, that *Adam* er his fall, *begat a ſon in his ſemblance, after his image*, ſinful and rupt as himſelfe was: and the angeliſt making an oppoſition ween the cauſes from whence ruption, and grace cometh, th, *Joh.* I. 13. *The one cometh m blood, and from the will of the ſh, and from the will of man: but e other commeth from God alone.* nce there was never any that d parents, (a Father to beget im, and a Mother to conceive im) that was free from this origi- l ſin and corruption of nature; no

no not ſuch as had the godlie
Parents that ever lived: as th
the children of *Noah*, *Abraham*
Iſaac, *David*, did ſtand in nee
of circumciſion, *Gen.* 21.
which ſignifies the cutting awa
of the filthy fore-skin of the
hearts, this original corruptio
as the Prophet expounds it, *Je*
4, 4. wherefore, *Job* 14. 4. when
would give a reaſon why man, eve
man, young and old, is not on
ſubject to ſo many troubles in th
life, but alſo ſo filthy and ſinfu
alledgeth no more but this, *M*
that is born of a woman; he is bo
of a woman, and therefore mu
needs be ſo. So again, *Iob* 15.
and 25. 4. and though the Moth
only be named by *Iob* and *Davi*
yet is this corruption derived
the child, not from the Moth
only, but from the father as mu

from the mother. The sin came two, and the Apostle saies it ered by one, for they two made one, *Two shal be one flesh.* By e it entered, yet both sinned.

R. 1. Because all parents have en poysoned with sin, whereby eir natures being infected, doth nvey this poyson unto their ildren: As the brood of Vipers, oads, and Spiders, must needs emble them, and have poyson them. Hence is that of our Saiour, *Mat.* 7. 18. *a corrupt Tree annot bring forth good fruit*; for the tree be not found, the fruit ill prove tainted; and therefore aith *Iob*, *Iob* 14. 4. *Who can bring a lean thing out of an unclean?* Not ne. This reason our Saviour gieth why all that is in man by nature is flesh, that is corrupt and sinfull, because he that is born of the

the flesh, that is, of corrupt pa
rents, *Iohn* 3. 6. is flesh, that is
sinful; which is *Job*'s meaning
when he saith, *who can bring*
clean thing out of an unclean? tha
is, no man can beget a child tha
is clean from sin, himselfe bein
unclean: For such as the fountai
is, such is the stream, such as th
ground is, such is the corn, such a
the fuel is, such is the fire, such a
the mine is, such is the metal
such as the parents are, so are thei
children.

Obj. If the root be holy, th
branches are holy; therefore th
children of the Saints are holy
and have not this sin conveyed t
them by their parents.

Ans. Parents beget children a
men, not as they are holy men
Sanctus generat, non regenerat filiu
carnis: by generation they derive
unto

nto them their nature, they can-
ot derive grace which is above
ature; we give them that, which
ur earthy parents give us, not
hat our Heavenly Father infu-
eth into us. There is a wide diffe-
nce betwixt infusion and pro-
gation; neither doth holinesse in
is place signifie a freedome from
, or integritie, or uprightnesse
nature; but the
erogative and pri-
ledge of *Abrahams*
fferitie, whereby
od covenanting
ith him, had ap-
inted alwaies to
nvert some of his
fferitie, and to
ive them inward holiness; so that
re is meant not any inherent
ternal qualitative personall ho-
nesse, but an external relative fœ-
deral

Sanctitas est duplex, fidei & fœderis, sancti sunt non virtute nativitatis secundum carnem, sed virtute Testamenti gratiæ et promissionis dei, Bullirg.

deral holineſſe. Hence is that o
Grotius, *Non loquitur Apoſtolus d*
ſanctitate naturali, et naturæ libe
rorum inhærente, ſed de ſanctitate ad
hærente iis extrinſice (i. e.) de ſancti
tate fœderis, credentium liberi fœder
gratiæ comprehenſi ſunt, et eatenu
ſancti adeo cenſentur. This Tex
ſhews, that children are ſtil in co
venant with their parents, bu
proves nothing at all that the
are freed from original ſin.

R. 2. Becauſe this ſin proceed
cauſally from the fleſh, though
ſubjectively and formally it i
in the Soul; as ſickneſſe come
of corrupt meats as the cauſe, ye
not the meats, but the body is th
ſubject of ſickneſſe. They that live
in a ſmoakie houſe muſt needs be
ſmurched, and contract ſome o
the blackneſſe: if you put the whi
teſt wool into the Die-fat of Oade
it

it will come out blew: So here a pure ſoul in an impure body cannot but infect it with impurities; this then is an hereditary diſeaſe, as a leprous father begets a leprous ſon, the diſeaſe being in the blood, runs through the whole progenie, which verifies that of *Iſa.* 18. 2. *The Fathers have eaten ſour grapes, and the childrens teeth are ſet on edge.* And therefore ſaies the Apoſtle, 1 *Cor.* 15. 46. *That was not firſt which was ſpiritual, but that which was natural, and afterwards that which was ſpiritual: The firſt man was of the earth, earthy,* and ſo begat children like himſelfe, ſinful and corrupt, which was the ground of this original contagion, which was ſprung in our parents by their offence; and ſo by the ſame it is conveyed to poſteritie.

Obj.

Obj. If ſin be conveyed by th
parents to the children, it paſſet
to them either by the body or b
the ſoul, but by neither it canno
be in the body till the ſoul come
and in the ſoul it is not, becauſ
that is immediately created pur
of God. *Ergo*, unleſſe the ſoul b
traduced from the parents, whe
place you original ſin?

Anſ. The conſequence and co
herence of the major is to be de
nyed, becauſe in it there is not
ſufficient numeration of the part
by which original ſin paſſeth: fo
it paſſeth neither by the body no
by the Soul, but by the offence o
our parents; in regard whereof
God, whilſt he createth me
ſouls, bereaves it of original
righteouſneſſe, which he gave o
that condition to our firſt parents
that they ſhould continue or loſe
them

hem to poſteritie, according as hemſelves either kept or loſt them; hich privation of righteouſneſſe, n reſpect of God, for mans of-nce, is not a ſin, but a juſt pu-iſhment, though in reſpect of the arents which draw it unto them-lves and their poſteritie, it be a n; which through the conjun-tion of both, is conveyed from the arents unto their children; ſo either the body alone, nor the ſoul to be reſpected, but as they joynt-y make one man.

Vſe 1. This may meet with the roud hearts of men, who are eady to advance themſelves in eſpect of their birth and paren-age, which if they did truly con-ider, this Doctrine would rather umble them, ſeeing nothing is erived from them but baſeneſſe nd corruption, their natures be-

ing

ing vile, contaminats their poſte
ritie, and inſtead of making the
honourable, doth make the
odious in the pure eyes of God
yea, and moſt miſerable for ever
if they be not born again, *Iohn* 3.
if we got not a better birth th
that which we had from o
parents, it may be ſaid of us, as
was ſaid of *Iudas*, *it had been be*
ter for us that we had never be
born, *Mat.* 26. 24. It is reported
Diogenes, that he told *Alexand*
the great, that he could know n
difference betwixt the bones
King *Philip* and other men: wh
he ſpake of dead men lying in t
ground, holds true of all m
living, ſo long as they lie in t
grave of ſin, there is no differen
betwixt the greateſt and the me
neſt, for all are by nature ſinfu
and this ſin of our nature is co

veye

yed from the fathers to the chil-
ren; so that here is no cause of
asting, but rather matter of
asement, whereby the best may be
umbled upon the sense of this their
ondition. The greatnesse of birth
hrough thy corruption makes
hee more uncapable of grace, then
ose of meaner degree. *You see*
ur calling brethren (saith the A-
ostle, 1 Cor. 1. 26. and surely so
ay we now) *how that not many*
reat men, not many noble are called:
ven greatnesse of birth & nobility
s a bar oftentimes to keep men
rom salvation; and life eternal;
hough, blessed be God, some
reat men are called, yet there are
ut few, *not many*, saies the Apostle.
O what madnesse then is it to rest
nd glory in our birth, in that we
were born of such parents, and
never seek to be born of God.

This is that which makes me truly honorable, when they become truly gratious. Hence 1 *Sam.* 2.30. *They that honor God, them will God honor.* As they of *Berea* *Acts* 17. 11. *were more noble than they of Thessalonica, shewing the fruits of grace, in receiving the word with all readinesse of mind.* And thus if our nobilitie appeare we may take comfort in our estate otherwise we may be abased for the sadnesse of our condition. Be not then like the bigger the better; hills the higher the barrener but like unto a Diamond.

Use 2. This may serve to humble all parents in the consideration of those sins that break forth in their childrens lives, their pride and stubbornnesse, their averseness from God and prophannesse, all which is by them the cause of great sor-

orrow and humiliation. Hence
that of *Solomon*, *Prov.* 10. 1. *A*
oolish Son is the heavinesse of his
other. And 17. 25. *A foolish*
on is a grief to his father, and
itternesse to her heart that bare
im. For the root, from whence
ll this evill springeth, they
ad from their Parents: the
plague-sore of sin was conveigh-
d by them, and this they were
fected with from their very
irth. In the time of the plague,
e count it a great affliction to
ring the infection into our
ouses, and set it upon our
hildren; and yet we have all
one worse to our children then
hid, we have set upon them a
are more dangerous and dead-
y disease, which doth not only
lay the body, but overthrow
he Soul, and that everlastingly,

if God look not in mercy upo
them. If the Lord was angr
with the Serpent, and had lai
a curse upon it, because it wa
but an instrument used by th
Devil, for the corrupting of ou
first parents, though it were n
cause of it, *Gen.* 3. 14. how muc
more reason hath he to be angr
with us, that have not only bee
instruments to convey this curs
ed contagion of nature into ou
children, but the principall a
gents and causes of it. Oh con
sider then this, you that forge
God, that have no care in th
education and bringing up o
your children in the knowledg
of the waies of God, ye hav
much to answer for at the Tri
bunal seat of Christ, that havin
conveyed poyson into you
children at their birds, you see

ot after the antidote to prevent
eir eternal ruine? will you be
ruments to wound their
ule, and never seek after a Chy-
rgeon to heal them? shall your
e the cause of giving a deadly
otion that will work their un-
oing, and never have recourse
o the Physician in their behalfe
o cure them? Oh, here's a curs-
d neglect! Be abashed therefore
n the thoughts of this, and let
ot your soules be so secure, as to
ndanger your own eternal
elfare by neglecting the dutie
n preventing your childrens
oe; but be humbled for them
our selves, being the cause of
heir inbred maladie, which by
ou were conveyed unto them.

Use 3d. Exhort to stir up pa-
ents to do their utmost to work
race in their children, and so

to cure that deadly poyson and infection that they have conveyed into them. Now for the better enforcing so necessary a dutie, I will set down

1. Certain motives that may provoke them to this care.

2. Discover the means that they must use to this purpose.

Mot. 1. Because of that natural affection that we bear to our children, whereby we are moved to love them, hence bowels of pitty and compassion appear towards them, when we see them in any miserie. And therefore the Lord hath been pleased to set forth his mercy and compassion towards his children, by the compassion of a Mother. *Isa.* 4. 15. *Can a Mother forget her sucking child, that she should not have compassion on the son of her womb?*

And

And by the compaſſion of a Father, *Pſalm* 103. 13. *Like as a father pitieth his children, ſo the Lord pitieth them that fear him.* He is worſe then a beaſt that pitieth not his children, and grieves not to ſee them in miſerie *Lam.* 4. 2. *Even the Sea-monſters draw out the breaſt, they give ſuck to their young ones.* Yea, where there is not natural affection, there the very light of nature is extinguiſhed, and ſuch in the juſt judgment of God, are given up unto a reprobate mind, *Rom.* 1. 31. Now what love can we bear to our children, if we have no care of their ſouls; the nature of Chriſtianity is to ſeek the good of their ſouls whom we love: as *Abraham* expreſſed his love to *Iſhmael*, *Gen.* 17. 18. *O that Iſh-*

mael might live in thy ſight, which ſhould be the deſire of all godly parents. Oh that my children might live in thy ſight! that they might fear thee, and know thee, and learn truly to ſerve thee: this is the greateſt portion that can be given them, the largeſt poſſeſſions we can deſire to leave them; as that they may live in the ſight of God: *For godlineſſe is the greateſt gain, and hath the promiſes of this life, and of a better*, 1 *Tim.* 4. 8. Strive then to make your children godly, and let the bent of your affections towards them lie that way, and if they become once ſincerely to love God, then have you ſhewed natural affection in the higheſt degree towards them, which at the laſt will bring not only grace

to

them, but glory for ever to
our selves.

2d. *Mot.* Because the rule of
justice requires, that we should
make them amends for the wrong
we have done them; if we injure
any man in body, goods, or good
name, we are bound in conscience to make him satisfaction: see the equitie of Gods Law in this point, *Exod.* 21. 19. *He that hurt him shal pay for the loss of his time, and shal cause him to be throughly healed*; how much more are we to be carefull to cure the inbred maladie of our children, and to heal that filthy disease, which from our selves have been conveighed unto them? shal we be the causes of their miserie, and not use our best endeavours to cure them? It is

through us that they becom
odious assoon as they ar
born in the sight of God, an
shal not we seek to make them
amiable and lovely in his pre
sence? shall we be the progeni
tors of their evil, and not th
promoters of their good? O
far be it from us to be so for
getful of our own dutie, and so
neglectful in not using all mean
for their good. This was that
which good *Hezekiah* meant in
his prayer, *Isa.* 38. 18, 19. *The*
grave cannot praise thee, death
cannot celebrate thee, the living
shal praise thee (and who among
the living?) *the Father to the chil-*
dren shal make known thy truth.
Hence is that of the Apostle, *Eph.*
6. 9. *Ye fathers bring up your*
children in the nurture and admo-
nition of the Lord. And so *Psal.*
78.

78. 5. *He eſtabliſhed a Teſtimony in* Jacob, *and appointed a Law in* Iſrael, *which he commanded our Fathers that they ſhould make them known unto their Children.* Let all parents therefore, think of this ſeriouſly, and conſider, that it will be a moſt heavy reckoning one day they muſt give for the neglect of their childrens ſouls; thoſe eſpecially, that inſtead of reforming them, do tolerate them in moſt ſinful courſes, as in lying, ſwearing, Sabbath-breaking, and the like; theſe are far from *Abraham's* practiſe *Gen.* 18. 19. and *Joſuah's* reſolution, *Joſ.* 24. 15. that inſtructed their families, and brought their children to fear the Lord. Conſider then this motive, you that deſire to ſerve the Lord; remember it is but

juſtice

juſtice to ſeek after all means to doe your children good; you have wrong'd them greatly, now recompence that wrong you have done them by ſeaſoning their tender years with the knowledge of Jeſus Chriſt.

3d. Becauſe the propagation of Religion dependeth principally in the education of our children. To this purpoſe you have a notable example of this care in the two Tribes and the half, that had their poſſeſſions given them beyond *Jordan Ioſuah.* 2. 24, 25. we have done it (ſet up this Altar) for fear of this thing, ſaying, *In time to come your Children might ſpeak to our Children*: ſaying, *what have you to do with the Lord God of* Iſrael? ſo ſhall your Children make our Children ceaſe from fearing the Lord.

Con-

Concerning which you muſt underſtand, that there is no man doth ſo much deſire to have a poſterity, and to provide for poſterity as the Lord doth. And ſurely the meanes whereby the Lord may have a poſterity rayſed and preſerved is, to derive Religion unto them, when Parents are not onely Religious themſelves, but be careful to provide that their Children may be ſo alſo. This is that Seminary of Gods Church. Here was the cauſe of that Commandment. *Deut.* 4. 9. *Take heed to thy ſelf, and keep thy ſoul diligently, leſt thou forget the things which thine eyes have ſeen, and leſt they depart from thy heart all the daies of thy life; but teach them thy ſon, and thy ſons ſons.* This is made by the Prophet *Malachi* 2, 15. to have been the cauſe

cauſe why the Lord at the firſt inſtitution of marriage, appointted but one woman for one man, and did ſo reſtrain promiſcuous luſt, that he might ſeek a ſeed of God; that is, that he might provide for the continuance of his Church. And that is one principall end, *Pſal.* 22. 29, 30. in converting of us Gentiles unto the Goſpell, and men of all ſorts amongſt us, poor and rich, that our ſeed might ſerve him, and might be accounted unto the Lord for a generation: that God might have a poſterity and a people to ſerve him when wee are gone. How ſhould then this encourage us in the education of our children, ſeeing the propagation of Religion doth thus greatly depend upon it. How ſhould wee ſeek to train them up

in

in the fear of God, and so season their tender years with the knowledge of Christ, that they may be instruments to glorifie the God of their Fathers, and to continue faithfull in their service to him all the daies of their life. If Parents were but carefull in this, then should they find that of the wise man to prove true, *Prov.* 17. 6. *That their Childrens Children would be a crown of old age*, and be an enlargement of the greatest comforts unto their souls; whereas on the contrary, if Parents be negligent in this, it will adde to the store of their confusion.

4. Because of that heavie charge God hath given Parents concerning their children. For this they must know, that their children are not their own but the Lords. Hence *Ezek.* 16. 20. The

The Lord saies, *thy sons and thy daughters whom thou hast born unto me, thou hast taken and sacrificed.* And as we have begotten and born them for him, so hath he charged us to educate and bring them up for him. And that with such a charge as the Prophet telleth *Ahab* in a parable, that he had received for the keeping of a man committed to his trust in the battell 1 *King.* 20. 39. *If by any means he be missing, thy life shall be for his life.* If the childs soul perish) through the Parents default, (whom God put in trust to keep and look to it) the Parents soul must die for it. For this is the righteous sentence of God against them, whom he hath charged with the soules of others. *Ezek.* 3. 18. *He shall die in his iniquity, but his blood will I re-*

quire

quite at thy hand: but some will here say, this charge concernes the Ministers not the Parents; I answer, that every Parent is as deeply charged by God with the souls of his children, as any Pastor with the soules of his flock, and more deeply too. *Exod.* 13. 8. *Thou shalt shew thy son the meaning, the end, and use of the Sacrament of the passover*, and *Deut.* 6. 6, 7. *These words which I command thee this day, thou shalt teach them diligently to thy children*; which place discovers expressly the care that Parents should have towards their childrens soules; that they might not be careless in their duty, in their behalf to instruct and teach their children according to the command of God. Oh the shamefull neglect that Parents herein are guilty of?

how

how do they ſuffer their childre
to run into all manner of wick
edneſſe, and never ſeek to reſtra
or reform them in the leaſt mea
ſure. Surely the doom will li
heavie one day on their ſoule
for this horrible neglect of thei
duty in failing to inſtruct thei
Children. Oh conſider this be-
times all you that God hath gi-
ven the bleſſings of Children un-
to; remember that thoſe ſwee
babes are but lent to you from
God, that you might bring them
up in his fear, that they may be-
come babes of grace: and let it be
your endeavours ſo to inſtruct
them, as that God may have the
glory, and your ſouls reap the
comfort in thus diſcharging
your duty.

And for further direction, let
us be carefull to uſe theſe means
which

which will further us in the discharge of our duty, towards curing that inbred maladie, which is conveyed from our selves to our children.

1. Let us seek to instruct them in the fear of God: this God hath appointed to prepare their hearts, and make them more capable of Grace. Hence *Prov.* 4. 3,4. *Solomon* saith, *when he was young and tender his Father taught him*: yea and his Mother too. *Prov.* 31. 1. yea, hee oft putteth Gods people in mind, not onely of the instruction and charge they receive from their Fathers; but also of the Law and Doctrine of their Mothers. *Prov.* 19. 6. 26. which sheweth plainly it was the practise of the Church of God then; that even Mothers were teachers of their Children. Hence that

that direction comes seasonable to Parents. *Prov.* 22 6. *Train up a child in his way*, saies Solomon; that is, that way that is fit for him according to his capacity, as hee is able to receive it by little at once, as pouring out liquor into narrow mouth'd bottles: to move beyond the sphere of their activity is to prejudice their capacity; and therefore we must be tender of their condition, lest we hinder their reception of instruction. Young children are like the twiggs of trees, which being young will bend to our minds, but if much bowed, will break in pieeces. So if we do not much oppresse the memory of children, they will bee ready to receive the instructions we give them, but if herein wee burden them, they will grow

dull

dul and weary in wel doing, we must then be careful of the measure of instruction, that so giving them according to their capacity, they may receive comfort and benefit by it: To this end we must acquaint them with the practise of religion, as reading the Word and Prayer, giving of thanks at their meat, and singing of Psalmes. We shall find, *Mat.* 21. 15. That the little children had learned of their parents to sing Hosanna, part of the hundred and eighteen Psalm, to the praise of Christ, yea more then this, parents should endeavour to restrain their children from evil, and to breed in them a conscience of sin, even while they are young, to bring them to the publick worship of God, and to examine them how they

profit

profit under the means of grace, to wit, how they understand plain what they hear, and to make it to them; and in thus doing, they wil learn in time to know the will of God, and in knowing of it to come to the practise of the same, to the glory of God, and their own eternal comfort.

2. Acquaint them betimes with the knowledge of God's word; for this is life eternal, to know Christ as he is revealed in his word. It is a true saying, (which though the expression be homely) we have our children as we breed them; if we suffer them to lye, swear, and dishonour God in their Infancy, we shall see the fruits of it in riper years: but if we season their tender years with the knowledge of God in his word, we shall see the

the comfortable fruits of this in our lives, the tender plants are pliable to bend, which once grown trees, become inflexible. An habit in sin is hard to be removed, which by timely prevention of frequent acts in the practise of holinesse may be hindred: It is therefore a seasonable advice given by *Solomon*, *Eccles.* 12. 1. *Remember thy creator in the daies of thy youth*: Youth being that spring time, wherein should appear the hopeful blossomes of goodnesse, if not blasted through the parents neglect, for want of timely instruction. It's a rare character which God gives of *Abraham*, *Gen.* 18. 19. and takes notice of him on this score, in that

Quo semel est imbuta recens servabit odorem testa diu: Habitus difficulter mobiles.

that he knew he would instruct his children in the fear of his name: Happy then are those parents that herein imitate faithful *Abraham*, timely to acquaint their children with the knowledge of God: God will own such as he did *Abraham*, and give them the blessings of his right hand, with the greatest joy and comfort. Hence we may say with *David*, *Psal.* 127. 3. *Lo children are an heritage of the Lord.* And verse 5. *Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with their enemies in the gate.*

3. Cause them to frequent the publick worship of God, where you have the spouts of grace powring forth incomparable sweetnesse and comfort, in the soules

soules of all such as shall attend and wait upon it. We find, *Exod.* 10. 9. that *Moses* told *Pharaoh*, that they must have the little ones with them to solemnize the worship they were to perform to God in the wilderness. It cannot but add much joy to the parents to hear their children sing the song of Sion, before they have known the ditties of sin, and to speak plainly the language of *Canaan*, before they have been corrupted with the expressions of *Ashdod*: Cause them therefore to frequent the publick worship, where the presence of Christ doth most gloriously appear, not only in the tender of his grace and mercy for our childrens good, but in the choice embracings of their religious endeavours, who have

been educated in the fear of his
holy name. It is a practise much
to be condemned in many pa-
rents, in that they are careless
of their childrens good, in cau-
sing them to frequent the pub-
lick worship of God; they do
rather tolerate them to stay
home, to be nursed in prophane-
nesse and ignorance; then to
cause them to frequent the pub-
lick worship of God, where they
may be directed to walk in the
comfortable paths of grace and
holinesse; it is to be feared that
such children one day will have
cause to curse their parents in-
dulgency; yea, their very parents,
for this neglect may expect, that
those darlings of theirs, when
they should become their greatest
comforts, to prove the greatest
crosses and grief of heart unto
them.

them. Be advised then you pa-
rents that are herein guilty,
remember the doctrine you
have read, that you conveigh
nothing but corruption to your
children; and will you add fuell
to the fire, be guilty of more in-
jury in keeping your children
from the publick worship of
God? let this be far from you so
to doe, but rather endeavour as to
acquaint them betimes with the
knowledge of God, so to cause
them to frequent his publick
worship, where they shal find
great comfort and sweetnesse
administred unto their souls.

Fourthly, Give good ex m-
ple to them, that by your light
they may shine in a continued
light of holinesse and pietie.
This made *David*, *Psalm* 101.
2. *resolve to walk in his house with*

a perfect heart. And *Job Job*, 11. 14. to say, *let not wickedneſſe dwel in thy Tabernacles.* The looſe lives of parents, do too often prove much injurious to th ir childrens ſouls; ſo that we may obſerve in the childrens practice, the fathers guilt of their impietie: Hence you have it in the proverb, that when the child ſwears, the Chicken crows but as it hears the old Cock; and if the father reprove, the child is ready to say, *Medice cura tipſum*: Father, reform thy ſelfe, if thou hadſt brought me up better, I had learned to be better: this is the fruits of a bad example, which parents muſt learn to avoid, if they deſire, either to diſcharge their own dutie, or to ſave their poor childrens ſouls. Learn then, Oh parents,

to

to cull out the best examples for your children, be ye followers of Christ, that they may follow you in the wales of Christ; let your light so shine in the presence of God before them, that they may see your good works, to glorifie their father in heaven. Do not with *Samson* pull down those pillars of goodnesse by your sins, that shall not only quash your selfe, but be the ruine of your children; your facts become examples, those examples laws, and it is natural for your children to follow the law of fact, before the law of faith, a visible pattern, rather then a meer audible Doctrine.

5. Examine your children, how they profit by the means of grace? this is the means to sharpen, and whet them on

your children; use in this case makes perfect, and the more fit for the practise of holinesse: A pious education is a great prevention of those grosse evils which their natures are prone to commit. Examination is the tryal which by grown experience encourages their practise in old age; hence are they ready to praise God for the care and zeal their parents had in their education: and considering the progresse they have made in the waies of Christ under God; they are readie to acknowledge it from their Parents care, which must needs cause great comfort to them.

6. Lastly, be earnest to God by prayer for them. *Solomons* Mother *Prov.* 31. 2. calleth him the Son of her youth. She was wont to pray much for him: what greater

er comfort can arise to the child when grown in years, then to consider he was the Son of his Parents prayers: they begg'd him of God, and God gave a returne to their prayers in giving grace unto him. There are too many herein faulty in the neglect of their duty, both for themselves and their children: yea, they are so farre from praying for them, as that they are too ready upon the least occasion to curse them bitterly: What comfort can these expect from the hands of God either for themselves or children? but that the Lord might justly plague them in their offspring in suffering their children to prove the greatest crosses, whom otherwise had yielded the greatest comforts? Let us then with *Hannah* pray for our children

dren, and with *Monica* pray for the salvation of them, prayer is requisite, that we may be new born in grace, and that being so born, wee may grow in grace. Prayer it is the Key to open the gates of Heaven and let grace out; and prayer is a lock to fasten our hearts, and keep grace in. Let all Parents therefore be exhorted to bee earnest to God by prayer for their children; So shall they wash away those stains wherewith they have polluted their childrens souls, and take away that guilt they have brought upon them by conveying their corruption unto them. That whereas by nature they are the children of wrath and heirs of Hell; God hearing their prayers in their childrens behalf, will make his promise not onely to be

their

their God, but the God of their ſeed in making them the ſons of God, and children of light to ſhine as ſtarres in the firmament of glory. To which he bring both us and our children for his ſake who hath ſo dearly bought us, even Jeſus Chriſt the righteous. *To whom with the Father and bleſſed ſpirit, three perſons but one God be aſcribed all glory and honor now and for ever.* Amen.

Imprimatur,

Edm. Calamy.

FINIS.